

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

So that you may Believe in Allah and His Messenger, Honour him and Respect him...

A Short Treatise on
THE VENERABLE NA'LAIN OF
THE BELOVED PROPHET ﷺ

English Translation of

تحفة اللبيب في نعل الحبيب ﷺ

Tuhfat-ul-Labeeb Fee Na'al-il-Habeeb ﷺ

by Shams-ul-Ulama Moulana Mufti

Qazi Ubaidullah Sahib (*RahmathullahiAlaihi*)

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Foreword:

Tuhfat-ul-Labeeb Fee Na'al-il-Habeeb was written by Shams-ul-Ulama Moulana Mufti Qazi Ubaidullah Sahib RahmathullahiAlaihi S/O Hazrath Qazi-ul-Mulk Moulana Muhammad Sibghatullah Qazi Badr-ud-Doula Sahib RahmathullahiAlaihi S/O Hazrath Sharf-ul-Mulk Moulana Muhammad Ghouse Sahib RahmathullahiAlaihi, a popular religious scholar and a jurist from South India. Their family settled in coastal India after migrating from Arabia. One of the qualities of this household is that at least 17 Generations have been serving the religion. His presence in the Madras presidency is a bounty and blessing for the natives. He was born on 4th Shaban 1270 AH - 2nd May 1854 and got inclined towards religious education in his early days. He was imparted knowledge firstly by his father Qazi Sibghatullah Sahib and his uncle Hazrath Moulana Abdul Wahab Sahib Madar-ul-Umara Bahadur Sahib RahmathullahiAlaihi. His father passed away on 25th Muharram 1280 AH, when he was 10 years old. He completed his education under Hazrath Shams-ul-Ulama Moulana Syed Muhammad Ishaq Sahib RahmathullahiAlaihi (d.1311 A.H) popularly known as Tirazish Khan Bahadur. On 27 Rajab 1300 A.H, Qazi Ubaidullah Sahib graduated (with the ceremonial *Dastaar Bandi*) along with many other Ulema under the patronage of Hazrath Moulana Tirazish Khan Bahadur Sahib. On 18 September 1880 A.D, Qazi Ubaidullah Sahib RahmathullahiAlaihi was made the Qazi of Madras. He established a school for religious studies in his house by the name *Madrassa-e-Muhammadi* by which many individuals have been benefited. *Madrassa-e-Muhammadi* was established on 26th Rajab 1309 A.H on the land endowed by his sister Haleema Bi Sahiba for the sake of Allah (Wakf). Qazi Ubaidullah Sahib used to teach *Tafseer, Hadith, Fiqh, etc.* here in this Madrasa. In 1897 AD, Government conferred him the title *Shams-ul-Ulama* for his scholarly services. He gave Bai'at (Spiritual Pledge) to Bhopal's Hazrath Allama Hafiz Abu Ahmed Naqshbandi Mujaaddidi Sahib RahmathullahiAlaihi on 1st of Ramzan 1325 A.H. In the year 1328 A.H, he was blessed to go the Hajj pilgrimage and to do the Ziyarath of the sacred chambers of the Messenger of Allah ﷺ followed by other notable religious places like Iraq, Syria, Egypt, and Bayt-ul-Maqdis in Jerusalem, Palestine.

Qazi Ubaidullah Sahib has penned many books of which some are being mentioned here for the benefit of the readers:

1. *Kifayat-ul-Mutallim* (Shafi'i Fiqh in Urdu)
2. *Rabi-ul-Anwar Fee Maulood Sayyid-il-Abrar* (Explanation of Ahadith about the birth of Prophet ﷺ in Urdu)
3. *Fatawa Radd-e-Takfeer Munkar-e-Urooj-e-Jismi wa Nuzool-e-Hazrath Isa AlaihiSalam* in Urdu
4. *Tuhfat-ul-Labeeb Fee Na'al-il-Habeeb* ﷺ in Urdu
5. *Risala Fee an-Nahw* in Persian
6. *Gulzaar-e-Sa'adat* (On the lives of 12 Imams and the Rightfully Guided Caliphs) in Urdu
7. *Haashiya Bar Sharh-e-Tahzeeb* (Arabic Logic)
8. *Takmilah Jam-ul-Jawami'* (Hadith Book) in Arabic

9. *Fawa'id-e-Ubaidiyyah* in Arabic
10. *Fatawa-e-Ubaidiyyah* compiled in many volumes. These Fatawa (Legal Opinions/Judgements) were penned in Arabic, Persian and Urdu.

Despite his poor eyesight and old age, Qazi Ubaidullah RahmathullahiAlaihi would not skip to lead the 5 mandatory prayers in *Madrasa-e-Muhammadi*. He had authentic knowledge at his fingertips, and when some doubt would arise he would quote the name of the book along with its relevant page number and get it cleared right away.

Qazi Ubaidullah Sahib RahmathullahiAlaihi passed away on the night of 15th Rabi-ul-Awwal 1346 A.H - 12th September 1927 A.D. His funeral prayer was led by his fifth son Hazrath Moulana Mufti Qazi Muhammad Habibullah Sahib RahmathullahiAlaihi at Asr Prayer in the Wallajah Mosque of Madras, where he was laid to rest. Around 4,000 people attended his funeral prayer. After his burial, a gathering of the common muslims was held, where his son Hazrath Moulana Mufti Qazi Muhammad Habibullah Sahib RahmathullahiAlaihi was chosen as his successor. This fact has also been mentioned in the introduction of the book *Riaz-ul-Haramain*.

Based on the handwritten manuscript, it is known that Qazi Ubaidullah RahmathullahiAlaihi started to write this book on 26th Shaban 1301 A.H and completed on 7th Shaban 1302 A.H. This book was published by his nephew Moulana Moulvi Muhammad Abdur Rahman Sahib. This foreword is being written in the second edition. May Allah Almighty accept this. Peace and Blessings be upon our leader Muhammad ﷺ, his family and his companions.

Penned on 7th Muharram 1405 A.H – 3rd October 1986 A.D by:

Syed Muhammad Abdul Khader Sahib S/O Syed Muhammad Ghouse Sahib

Paternal Nephew of Qazi Mufti Syed Shah Muhammad Sahib

Chief Qazi of Madras from 1398 A.H to 1402 A.H

– (Translated by Habib Mohamed Tahir Bijli - Ph.D. Research Scholar

P.G & Research Dept. of Arabic - The New College, Chennai - India)

About the Book:

In the name of Allah, Most Beneficent, Most Merciful. All praise to Allah the Lord of the Universe, Peace and Mercy be upon our Master Muhammed ﷺ the best of his creation and upon His family and all of His companions. In this generation, the flame of ignorance and unawareness flared up to the extent that those who nourished enmity and malice of Prophet ﷺ in their hearts have spread and started revealing their hidden hypocrisy. Therefore one of the atheist wrote that keeping the image of the sacred sandal of the Messenger of Allah ﷺ and kissing it is Shirk or Kufr (disbelief). His intention was just to mislead the general Muslims. We are not at all interested in conversation with such hypocrites because when they have no respect for the Messenger of Allah ﷺ, then how will they respect the image of his sacred sandal. But for the awareness of the common Muslims the book *Fathul Mutha'al fi Madhin Nia'al* (The Opening Of Transcendent In The Praise Of The Sacred Sandal) written by the great scholar Hafiz Shaikh Ahmad bin Muhammad Al Muqri Al Maghrabi Al Maliki RahmathullahiAlaihi has been selected. Some references have also been taken from other related books so that the true believers can be protected from this tremor. Hadiths that contain descriptions of the shape of the sacred sandal of the messenger ﷺ have been compiled. For example, the hadith narrated in Sahih Al Bukhari by Anas (رضي الله عنه) that “the sacred sandals of the messenger ﷺ had two ties”. The experiences of some of the great scholars regarding the blessings of the image of sacred sandals have been mentioned in this book. Among them, Hafiz Jalaluddin As Suyooti RahmathullahiAlaihi, Al Imam As Sakhavi RahmathullahiAlaihi etc. Total six images of the sacred sandal that have been collected through authentic sources are mentioned in this book. In the last chapter the authentic events happened in which the possessors of the image of the sacred sandals were blessed with the grace of Allah and were protected from the calamities because of having the sacred sandals. May Allah accept this noble effort and bless us with the true guidance.

– Dr. Syed Sajjad Inayath., Ph.D.(Arabic), M.B.A., M.A Urdu., M.A English.,
Asst. Professor & Research Supervisor,
P.G & Research Dept. of Arabic - The New College, Chennai

About the Translator:

Moulvi Syed Nayaz Ahmed Jamali Aamiri Sahib is a well-known Islamic Scholar and teacher of Arabic. He is presently the Principal of Jamalia Arabic College in Chennai. He is actively involved in giving lectures on Tafseer of the Holy Quran and various other Islamic Sciences.

Acknowledgment:

The family of Muhammad Ghouse Sharf-ul-Mulk acknowledges and thanks Moulavi Syed Nayaz Ahmed Jamali Aamiri Sahib - Principal, Jamalia Arabic College, Chennai for the English translation of this book. Dr.Syed Sajjad Inayath Sahib - Asst. Professor & Research Supervisor, P.G & Research Dept. of Arabic, The New College, Chennai for helping in getting this book translated and typed. Habib Mohamed Tahir Bijli Sahib - Sajjada Nasheen and Muthavalli of Dargah-e-Hazrath Syed Habeeb Muhammad Hasan Moulana Baghdadi Qadiri RahmathullahiAlaihi, Mannady, Chennai in helping with the formatting and publishing of the book. Our prayers and thanks to all known and unknown brothers and sisters who helped in this work. Allah rewards all those who help in doing Islamic work in his own mysterious blessed way.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What is Nalain?

It should be known that the Word Na'alun (نَعْلٌ) is pronounced in Arabic with diacritical marks Fathha (Zabar) on Nuun (ن), Sukoon (Jazm) on Ayn (ع), (Declinable) Laam (ل) with (Tanween) at the end. Linguistic scholars have defined *Na'al* as the object which comes in between the floor and the feet. Some scholars have defined it as the sandals worn on the feet. Nalain is the dual form to say both shoes or sandals. Here by Nalain, the author refers to the Venerable, Sacred Sandals worn by the Prophet Muhammad ﷺ in his life. A pair of Nalain attributed to the Prophet Muhammad ﷺ is kept and safeguarded at the famous Topkapi Museum in Istanbul, Turkey.

Chapter 1

Prophetic Traditions about the Sacred Nalain of Prophet ﷺ

Many Prophetic traditions i.e Ahaadith have been reported about the venerable footwear of our beloved Prophet (ﷺ). This sinner is quoting some of them.

First Hadeeth:

The sacred Nalain of our Prophet (ﷺ) had two ties/knots. Some scholars have said that he had one tie/knot between the toe and its adjacent finger, and another tie between the middle finger and its adjacent finger.

Second Hadeeth:

The said Nalain of the Prophet (ﷺ) had two ropes. They were tied with leather. (Thirmidhi).

Third Hadeeth:

Easa bin Tehman reported that Hazrath Anas Bin Malik (رضي الله عنه) brought out two plain footwear without fur/hair to show us. They had two ties. (Thirmidhi).

Fourth Hadeeth:

Ubaid Bin Jareer asked Abdullah bin Usman (رضي الله عنه), "I saw you wearing the sandal without hair/fur. (What is the reason for this.?). He said, " I saw our Prophet (ﷺ) wearing the sandal like this. He was performing ablution with them. Hence, I also like to wear them. (Thirmidhi). The name of this Sandal is *Sabthiya* which means the tanned skin of bull.

Fifth Hadeeth:

Abu Dhar (رضي الله عنه) reported that he saw Prophet (ﷺ) wearing two sandals made with skin of the bull and they were stitched with two leather skins.

Sixth Hadeeth:

Abdullah bin Sayib reported, "I saw Prophet (ﷺ) on the day of Fath (Conquer of Makkah). He was praying and he kept his footwear on the left side. (Abu Dawood).

Seventh Hadeeth:

Hazrath Jabir (رضي الله عنه) reported that Prophet (ﷺ) told, "Use the footwear often, for a man is considered as rider as long as he in the footwear".

Eighth Hadeeth:

Hazrath Abu Huraira (رضي الله عنه) narrated that Prophet (ﷺ) told, “Whoever wears the footwear, let him start with right side and when he removes it, let him remove from the left side first. Let the right side be first while wearing and let it be the last while removing”.

Ibn ul Jawzi (رضي الله عنه) said, whoever continues to start the wearing of shoes with right leg and remove it with left, he will be saved from the spleen’s pain.

Ninth Hadeeth:

Hazrath Abu Hurairah (رضي الله عنه) reported that Prophet (ﷺ) said, “None should wear one shoe and walk. Either he has to wear both of them or remove both of them”.

Tenth Hadeeth:

Hazrath Anas (رضي الله عنه) narrated that Prophet (ﷺ) said, “Whenever you eat, remove the shoes for this is comfortable for your legs. (Tabrani).

Eleventh Hadeeth:

Narrated by Hazrath Anas (رضي الله عنه) that our Prophet (ﷺ) would remove his shoe while sitting for conversation. (Bayhaqi).

Twelfth Hadeeth:

Hazrath Abu Huraira (رضي الله عنه) reported that Prophet (ﷺ) told, “If the tie (strap) of your shoe is broken, say Inna lillahi Wa Inna Ilaihi Raji-oon because it is also a difficulty. (Bayhaqi)

Thirteenth Hadeeth:

Abu Umama (رضي الله عنه) narrated that Prophet (ﷺ) carried his shoes with the finger adjacent to the thumb (i.e by Index finger) by his left hand.

Chapter 2

Images of the Sacred Nalain of Prophet ﷺ

Image of Naal-e-Sharief (Sacred Sandal) and its Virtues: _

The writer of Fath-hul-Muthaal writes, “A team of Ulama made the image of the sacred sandal. Its viewers observe a satisfaction in their eyes. Those scholars from the west (of Hijaz) are:

- Abubakar bin Arabi,
- Abu Rabi Bin Salim,
- Hafiz Abdullah Bin Abraar,
- Shaik Abu Abdillah Bin Rasheed Fehree,
- Shaik Abu Abdillah Mohammed Bin Jabir,
- Khatheeb Shaik Abu Abdillah Bin Marzook Thaksamani,
- Shaik Ibnul Barra Tunisi
- Abu Ishak Ibrahim Bin Alhaj Al-Salmi, a famous Wali
- Ibnu Abil Khisal,
- Shaik Abul Hikam Malik Bin Marhal,
- Shaik Ibnu Abdil Malik Marakishee.

Among the Eastern Ulama are:

- Hafiz Ibn Asakir and his student Al-Badr Farooki,
- Shaik Hafiz Zainudeen Abdul Raheem Iraqi and his son Al-Siraj Al-Balqueeni,
- Shaik Yousuf Al-Thai Maliki,
- Hafizul Hadeeth Mohammad Bin Abdul Rahman Al-Sakhavi
- Hafiz Jalaluddin Suyuti (رضي الله عنهم).

We should follow these Ulama. These scholars have made this image following their elders. The chain of tradition/narration of Hafiz Ibn-e- Asakir is available in ‘Fath-hul Muthaal’_and we did not describe the total references fearing lengthy expressions.

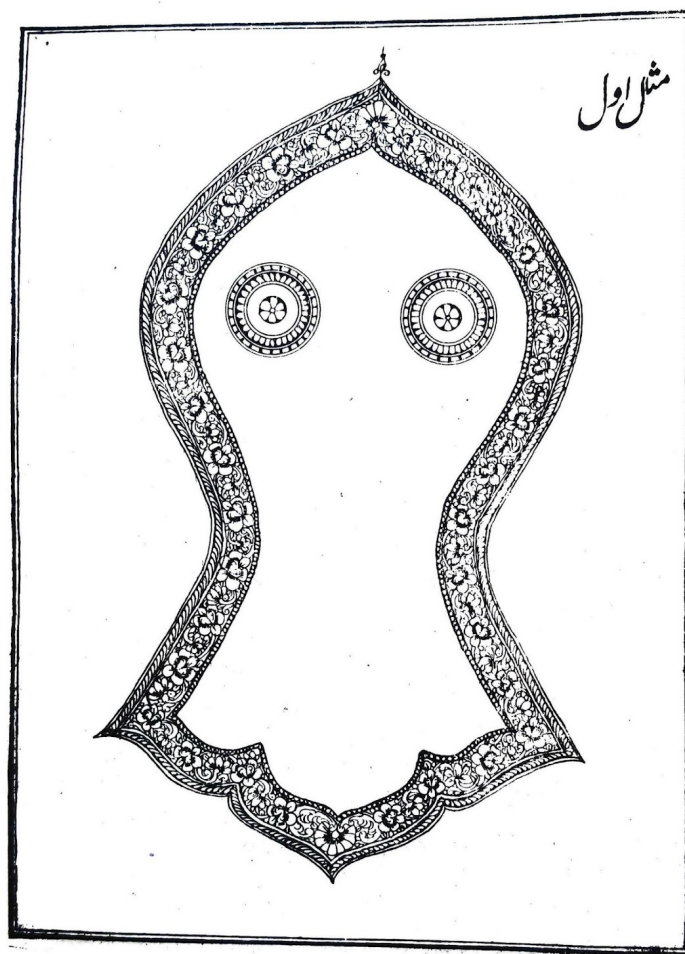
The scholars are following two ways in the image of sacred footwear. Some of them were cutting the shape of sacred sandal in skin or paper (by making representative models) and others would draw lines on any paper to present the image of sacred shoes. The author of Sahih-e-Muthaal said, “The rule is the same for both methods. The shapes of Naal-e-Shareef (Sacred Sandals) were reported in different images. Each person made the image as he witnessed.

Bibi Ayisha (رضي الله عنها) was having one sacred sandal. That sandal reached her sister Umme Kulsum (رضي الله عنها). The first image is its image. Bibi Maimoona (رضي الله عنها) was also having one sandal. That reached to Fathima D/O Abdullah S/O Abbas (رضي الله عنهما). After that it reached to Madrasa-e-Ashrafia at Damascus.

Ibnu Rushd and some scholars presented this image. The writer of Fath-hul Muthaal says that the whereabouts of this image are not known to anybody.

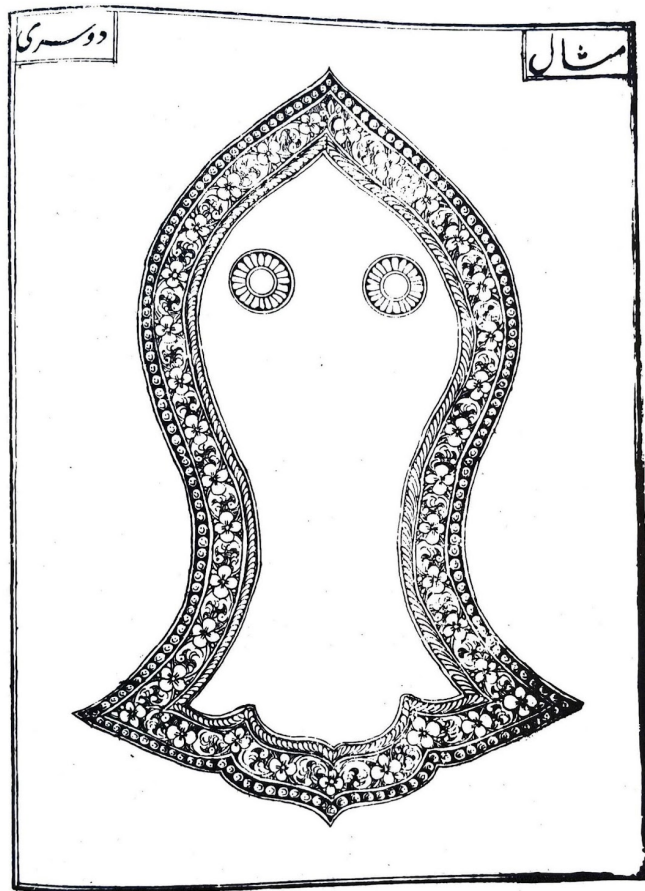
One was with Anas (رضي الله عنه) but it is not proven where it is. The author says that there was a sacred sandal in Constantinople. Also, a sandal was with some Ahl-e-Bait in Diyar-e-Bakar Constantinople. This was brought to the king Abdul Aziz khan in the year 1289 Hijri in the month of Rabi-ul-Awwal. The people of that region would perform its Ziyarath. Now both of the images of Prophet's sacred sandal are kept in Constantinople. So many blessing were witnessed in the images of the sacred sandals. These are all because of the blessing of the Prophet (ﷺ).

First Image:



This image was reported by Sheik Ibn-e Arabi, Imam Hafiz Ibn-e-Asakir, Shaik Jalaluddeen Suyuti and so many other scholars. The writer of Fath-hul-Muthaal said, "Since this image has been reported and authenticated by a large number of scholars, I gave it the preference. This image was received from Ismail bin Ibrahim bin Abdullah. This was with Aayisha (رضي الله عنها). It came from her to her sister Umme Kulsoom D/O Abubakar (رضي الله عنهما). Umme Kulsoom is the wife of Talha (رضي الله عنه) S/O Ubaidullah. After his martyrdom, she was married to Abdullah S/O Abdul Rehman. Eventually this sacred sandal reached Ismail S/O Ibrahim, the grandson of Abdullah. This Sandal had two ties/knots in the front.

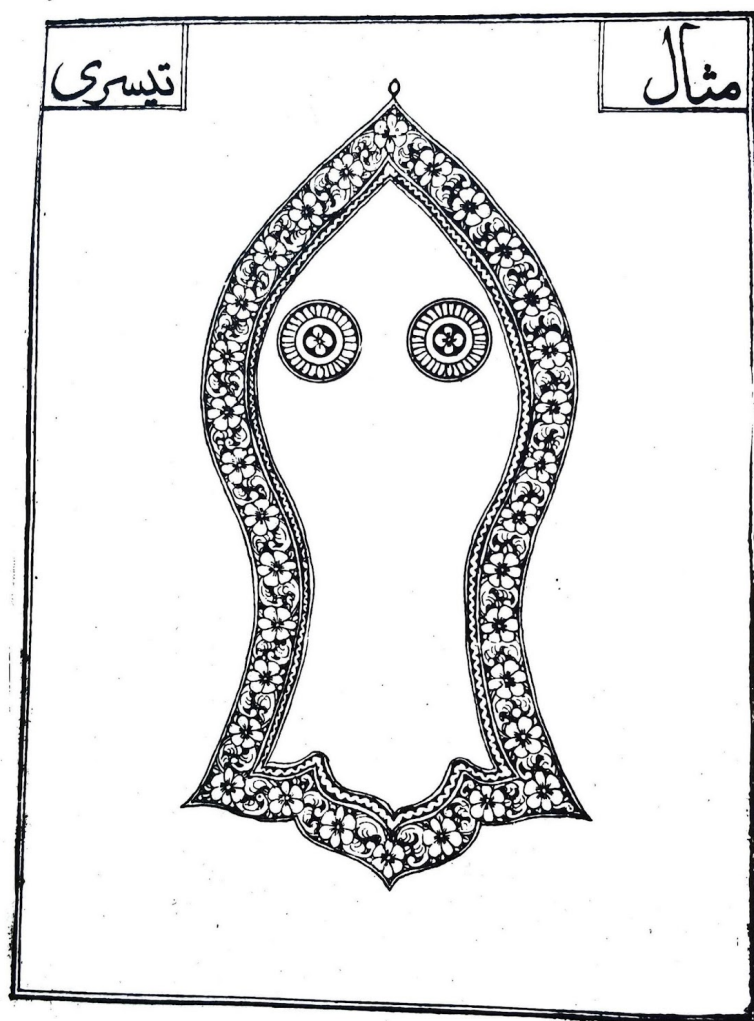
Second Image:



This image was reported by Shaikh Hafiz-ul-Islam Shaik Zainudeen Abdul Rahim Shafiye (رضي الله عنه). He reported in his book *Alfia Fi Seerat Un Nabawiya* that this sandal has the height of one span and two centimeters and the width is 7 centimetres. The inside area is 6 centimeters.

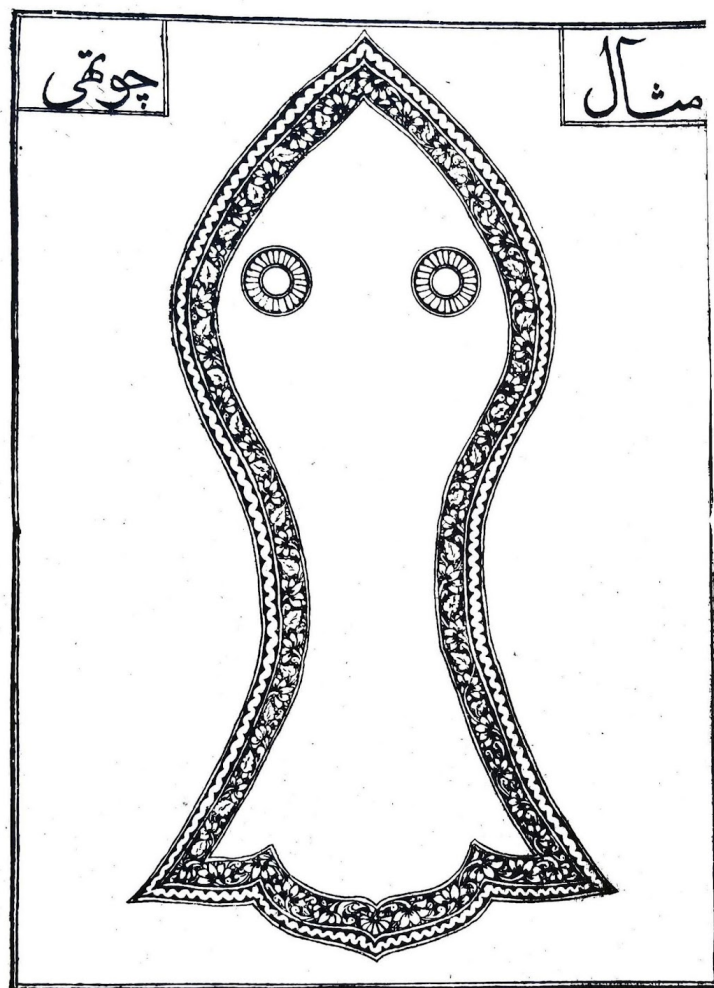
The top of the sandal is limited. The actual limit is not known. The reporter is the authentic Imam, Shaik Jalaludeen. He was the Mujaddid of 8th Century. Though there is little difference between the first image and second image, we mentioned the following Hafiz-ul-Islam (رضي الله عنه).

Third Image:



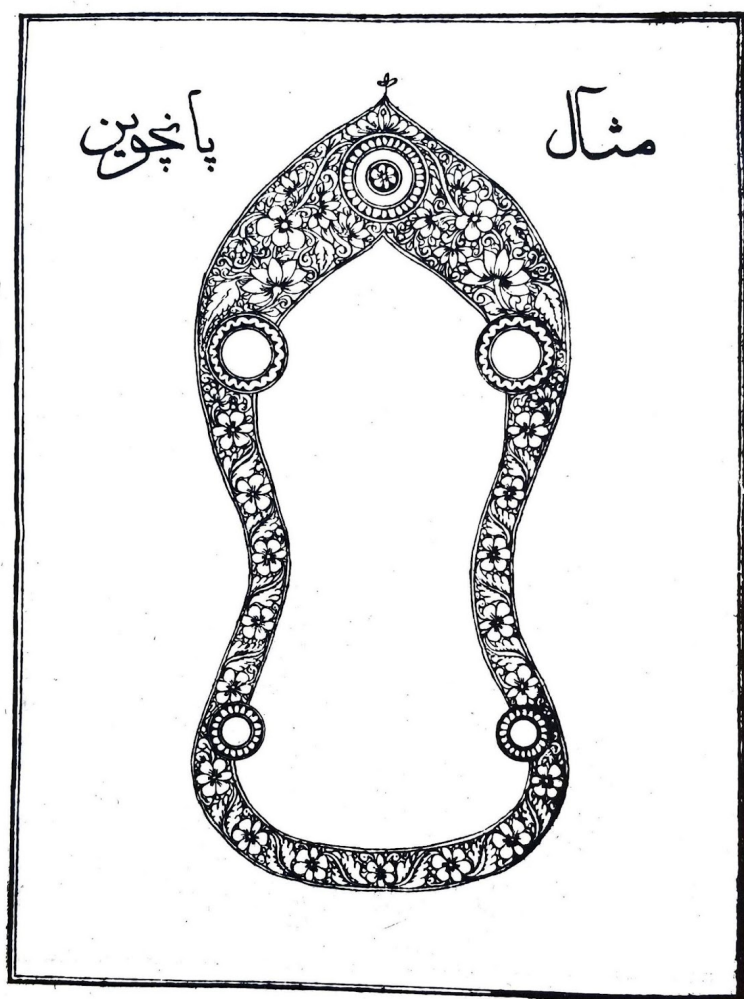
The author of Fath-hul-Muthaal says, “I have reported this image trusting the scholars of West. It was written in its middle, “This is the shape of the footwear of our Prophet (ﷺ). There is a long poem regarding the virtues of the sacred Na'lain of our beloved Prophet (ﷺ) written by Sulaiman S/O Salim Klayee, a great scholar.

Fourth Image:



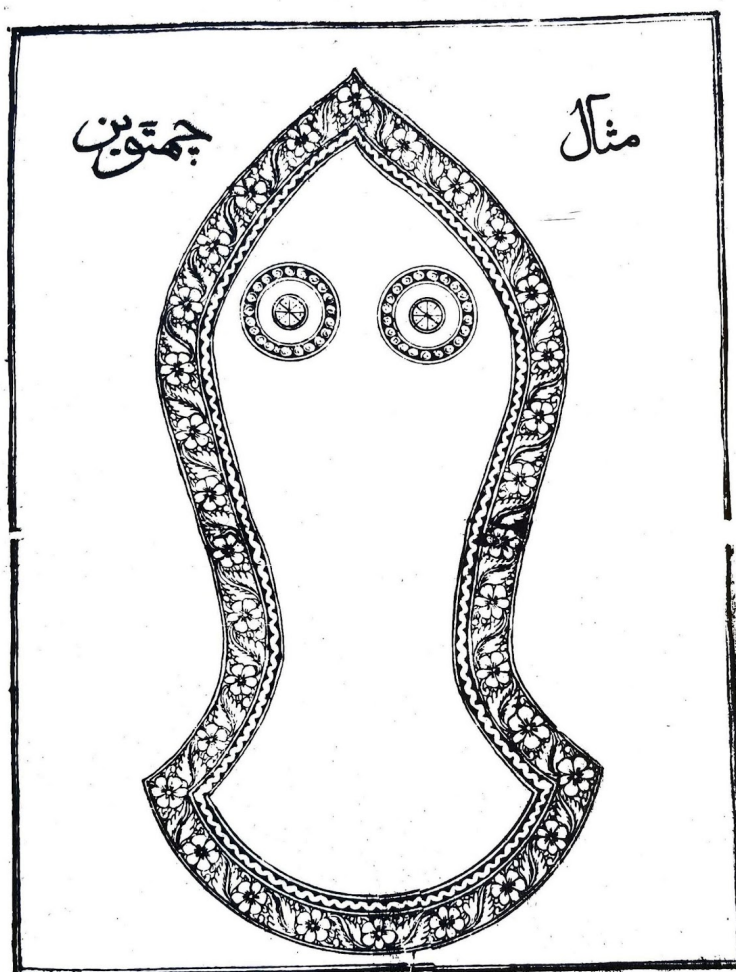
The author of Fath-hul-Muthaal says,” I received this image from some Arab. I have experienced its benefits. Duas were accepted because of the blessing of this image. I mentioned these images though I am not aware of its reporter.

Fifth Image:



The Author of Fath-hul-Muthaal says, “I received this image from the treasury of the kings of West. We escaped a great danger in the sea because of this image”.

Sixth Image:



The author of Fath-hul-Muthaal says, "I Got this image from the pious people of Makkah".

Chapter 3

Benefits of the Sacred Nalain of Prophet ﷺ

We need not explain the benefits of this sacred Nalain because they are very clear. Abu Jafar who was a very pious and God-fearing person told, "I made this image and gave it to a student". He said, "I saw the miracle of this image. My wife complained of severe pain. She was about to die. I kept this in the place of pain, and I prayed. Oh Allah! Show me the blessing of the person of this Nalain. Immediately, Allah cured her". Abu-Ishaq reported, "Whoever keeps this image with him he would be protected from the enemies. He will be protected from Shaitan and the eye of jealousy. If the pregnant woman ties it on her arm she would see the ease." The writer of Fath-hul-Muthaal says, I experienced the blessing of this image and it came true. This saves from an evil eye and black magic as reported by Shaik Easa S/O Sulaiman. Whoever keeps it with him, he will earn a reputation among the people. He will be blessed by viewing the Prophet (ﷺ) in the dream". The imams clearly told, "Whenever this image was carried with the army, that army was not defeated". The ship in which this image was kept was always safe. The house will not be caught with fire if it is kept in it. The robbery will not occur in such a house. Every need will be fulfilled if the prayer is done by the Wasila of this image. The Mufti of Faran (Iran) reported that during his childhood, one house totally fell down because of damages. That house was very beautiful and excellent. The people came to recover the dead bodies of the inmates of this house, but all the inmates of the house were alive because of the blessing of this image. One man was keeping this image in his turban, he gained the promotion upon his friends. Shaik Abdul Khaliq reports, "During the month of Ramzan, a pain started and the cause of pain was not known. The doctors could not treat it. This image was placed on the area of pain and this dua was recited "oh Allah! I ask you with the Haq (granted right) of your Prophet (ﷺ) who moved with these two Nalains to cure this sickness Oh merciful". After that, By Allah, the sick person recovered. The author of Fath-hul Muthaal reported, "A person said that there was disease in his daughter's eye. No medicine benefitted. She said that she heard about the benefits of the sacred sandal of your Prophet (ﷺ) When the image of sacred Nalain was kept in her eyes, she recovered.

Her father boarded the ship in the month of Zul-Qada 1027 Hijri. There was a dangerous position for the ship. I sent the image to the captain. The ship was saved by the blessing of this image. Once we reached the city of enemies who were not Muslims. Daily they were attacking us. Due to the blessing of this image we were safe from their attacks".

A big team of travellers informed the author of Fathah that they were saved in the sea during a heavy storm. Fath Ul Mutual author says, we travelled from Egypt to Suvais. The ship came under a dangerous storm. Allah saved us because of the blessing of this image. Seven ships disappeared in the water but our ship was saved. He also said, "One day a fire appeared in the sea. The fire was about to destroy the ship. Allah saved the ship by the blessing of this image. Once we travelled to

Madeena. One Khariji (a man from the opposing team) was attacking with so many people along with weapons. Allah closed his eyes for us, and we reached Madeena safely. Once the Ship came under big stones. The ship was about to crash with a huge stone. Allah (SWT) saved us with the blessing of this image. Also, the author of Fah-hul-Muthaal said, "Once a person fell ill and he was informed by Ilham to make dua with the Vaseela of this image. He recovered. An authentic person informed me that he travelled to a city where the merchants can't go because of the robbers. He travelled and was safe due to the blessing of this image". The benefits of this sacred Nalain are clearer than the light of the Sun. Many Imams wrote books and poems, and they described the virtue of these sacred Na'lains. Whoever views the image of this sacred Nalain, he has to kiss it with respect.

I saw my uncle Shaik Sayeedi several times. He was keeping the images on his face. Likewise, I saw several eminent scholars. The author of Fath-hul wrote a separate chapter containing poems on the virtue and profits of this image. Peace be upon our beloved Prophet and Mercy be upon him.

This book was finished on 7th Shaban 1302 Hijri written by Ubaidullah S/O Sibghathullah.